A U M

He whom no desire with its snares and poisons can lead astray, by what path can ou lead him, the Awakened, the Omniscient, into a wrong path? —DHAMMAPADA.

THEOSOPHY

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THE NOMENCLATURE OF H. P. B.

WRITING to William Q. Judge in 1888, H. P. Blavatsky said: "Well, sir, and my *only friend*, the crisis is nearing. I am ending my *Secret Doctrine*, and you are going o replace me, or take my place in America. *I know you will have uccess* if you do not lose heart; but do, do remain true to the Masters and *Their* Theosophy and the *names*."

Now, what did she mean by these cryptic though direct and mphasized statements—written privately, and not made public ill a year after her death, that is, for four years? The words hemselves will be found in *The Path* for July, 1892, among the arious extracts read by Mrs. J. Campbell Keightley ("Jasper Niemand") on the occasion of the first "White Lotus Day" meeting of the Aryan Theosophical Society at New York City, May 8, 892. The quoted words, as shown by their phrasing and their ubject matter, are evidently either a part of or in immediate connection with another letter written by H. P. B. to Judge, from which he quotes in his memorabilia on her career, contributed to *ucifer* for June, 1891.

What did she mean by saying "my *only friend*"? What, by "the risis is nearing"? And, in view of the unending succession of Successor" claims from that day to this, what did she mean by, you are going to replace me, or take my place in America"? here is no disputing that she wrote these words—and to Judge, ree years before her own death, at the time of the formation f the "E. S. T.", and that they were followed in December of e same year by her memorable Certificate as to the standing of Mr. Judge in Occultism, and as to the estimation in which the

members as well as herself should hold him. Leaving these questions, as she left them, to the consideration and discrimination of each Theosophist, let us give attention to her closing words—words that any and every Theosophist could and should take to heart, for they are the golden grain of encouragement to the humblest, the "instruction in *practical* Occultism" which the wisest need to heed.

"Do not lose heart". How, many, many otherwise sincerely interested inquirers, deyoted students, would-be Esotericists, *lose heart,* drift into eddies of thought or are stranded on some sandbank—for one "reason" or another. Whatever the surface appearance, whatever the seeming cause, it must be, if Theosophy itself be true, that in some way they failed to "remain true to the Masters and *Their* Theosophy and the *names.*" Each, in this, must search his own heart, but let us consider together what she meant by being true to the *names.*

Here we may use our reason apart from our conscience for the time being, as we may use hands and feet either conjointly or separately, at our will, our pleasure, or our necessity. Head and heart stand to each other as feet and hands. Let us, then, use our reason in wending our way to some part of which is implied in her use of this italicised word—the *names.*

Figures and numbers and equations are names, and in the only *exact* science we know, those names mean identically the same to all men, the untutored as well as the wise. Has this nothing to do with making mathematics *the* "exact science"?

Every professor, every student, every tyro, knows or can see that whatever of exactitude there is or may be in any science depends for its definition, its preservation, its transmission without error from one to another, on nomenclature. The terms of science, its names and formulae, are all *mathematical* in these respects.

Senzar, unknown to philologists, is the only language whose every word has its own mathematical value, its distinctive meaning and *no other.* Read the invaluable Preface to *The Voice of the Silence* in this connection. It is full of unminted gold. Sanskrit or *Devanagari* (the "language of the gods") is the eldest child of Senzar—unless it be the pure Tibetan speech; but this latter belongs to the Fourth Race in its decline while Sanskrit is the original tongue of the First sub-race of our Fifth Race, and therefore the mother of *all* the many subsequent languages of the Aryan

peoples. Read in this connection Max Muller, greatest of modern philogists, and study H. P. B.'s remarks (Secret Doctrine II, 198 *et seq.*) on the origin of speech.

H. P. B. (or her Masters, which for Theosophists is the same thing, since she was Their agent, not her own) knew Senzar, Sanskrit, Tibetan, Chinese, and every other language living or dead—therefore knew, better than any other, that Westerners in particular and present-day mankind generally, have nothing approaching mathematical or scientific precision in any of their languages, except as related to physical existence. There exists, properly speaking, *no* language of the Soul, of the Mind, of the Psychic principles, or of the Astral nature. Such terms as exist in every language are vague, confusing, mean anything and everything anyone chooses to inject into them or pump out of them. Where such terms do actually exist, as in Sanskrit, the greatest pundits, the Brahmin priests, the "Yogis" with which India abounds, either understand and use them in a dead-letter sense, as Christians read the words of Jesus, John and Paul; or have encrusted them with sectarian definitions, so that the same word means one thing to a Vedantin, and another to a devotee of the other Indian philosophical systems. Buddhists have done the same thing with what has come down to them.

To these facts and their necessary implications and corollaries H. P. B. refers at length in the *Introductory*, the *Summing-Up*, and the opening Section of Part II of *The Secret Doctrine*, Volume I—that on *Symbolism and Ideographs*. What, for specific beacons, can afford to anyone who will think and apply, logically and analogically, their inextinguishable guiding light, truer insight into her modulus, safer assurance in navigating the shoals and rip-tides of sectarianism—what can give better index than these two brief statements:

> "Let it be understood that the terms Brahma and Parabrahman are not used here because they belong to our Esoteric nomenclature, but simply because they are more familiar to the students in the West.
>
> —(*The Secret Doctrine*, I, 20).

> "We are forced to use here the misleading word 'Men,' and this is a clear proof of how little any European language is adapted to express these subtle distinctions. . . .
>
> But any attempt to preserve metaphysical accuracy of language in the use of such a tongue as the English would necessitate

> at least three extra volumes of this work, and would entail an amount of verbal repetition which would be wearisome in the extreme." —(*The Secret Doctrine*, I, 174).

Does this mean we should rush out to study Sanskrit, as so many have done, and do? Read what she has to say, *Isis* II,46-7. What, then, *shall* we do?

The answer is, "take a hint", and apply what she *does* say by way of definition of terms. If that is done, it will be found that, with scrupulous care, she has herself *chosen and defined her terms* for every statement she makes. This is true of *Isis* and *The Secret Doctrine* in general; it is true of the *Voice*, the *Key*, and the *Theosophical Glossary* in particular. Well, then, let us study *her* "language" as she has offered it. Has it not even occurred to us that what she hints in the Preface of the *Voice* as to the ability of an Initiate to write what he has to say, in "no special or *any* language he likes"—is equally true when applied to herself? Her works show that she was able to execute her commission from the Masters and say what she had to say in English. The mere fact that she did it—is not that token that *we* can *read her meaning* out of what she wrote, if we will execute our commission as she did hers—the *best* we can? Read what she says in the *Key* at the close of page 175 (Original edition and its photographic reprint by The Theosophy Company).

Finally, let us attend and heed what Mr. Judge wrote at the close of his article in *The Path* for June 1891:

> "Her aim was . . . to seek out and educate a few . . . who could carry on her work with zeal and wisdom, . . . would inject into the thought of the day, the ideas, the doctrines, the nomenclature of the Wisdom Religion, . . . and thus to make easy the task which for her . . . was so difficult and so encompassed with obstacles in the very paucity of the language,—obstacles harder than all else to work against.

The conscious and unconscious sectarians within the Theosophical Movement little by little have obscured, and then corrupted, her ideas, her doctrines, her nomenclature. Knowing this, is there any doubt what course the true Students should pursue?

FORMULATION AND APPLICATION

"Formulate that which you know to be true, and increase your faith in it."

IT is so easy for students to *feel* the truth and universality of the Teachings of Theosophy—and go no further. Feeling permeates the whole nature and colors all our actions, but in a passive, negative way unless the student, with strong search, puts his mind consciously to work to formulate for himself the great Principles of Theosophy. An approach to the philosophy based on feeling alone, no matter how high and noble and altruistic, becomes action with "feelings" as its guiding force. We need to look deep into the nebulous background of our minds; into the accumulation of things taken for granted; into our "prejudices and preconceptions," and re-adjust with clear-cut, practical ideas. Intuition includes both feeling and true perception.

The task is three-fold. First, the search for what we know—the ideas we hold. Second, to express those ideas. These two cannot be separated. They represent to us as individuals the great pair of opposites—Spirit and Matter—co-existent and co-eternal. In forming our ideas, we repeat in our own little cosmos the universal process of creation, from the Formless World of Spirit through the Archetypal and Intellectual Worlds to the Formative World of definition—of words and speech. The third factor, *application,* unifies and precipitates into action the result of our effort.

When we contemplate the First Fundamental of Theosophy, the "unthinkable and unspeakable", the Infinite and Eternal Cause, we are too apt to dismiss the whole subject with the idea that there are thoughts too deep for words—that "things of the Spirit" cannot be expressed. But while we are in Essence the Unmanifested, "beyond the reach and range of thought," our *work* is here, in a manifested world—a world of contrast and definition. With Self-Realization must come a right and true evaluation of this great moving spectacle ever passing before us. Even though the Wisdom of the Ages is "all recorded on a few pages of geometrical signs and glyphs," we might study those symbols forever and be no wiser unless we knew their *meaning.* Inner growth comes from the effort to clarify our minds, here and now, not from speculation in regard to ready-made and ill-fitting concepts, nor from wandering in a fog of blurred ideas which we like to call "spiritual" because they elude us.

There is a great hint in the following from the *Secret Doctrine:**

> *Language* is certainly coeval with reason, and could never have been developed before men became one with the informing principles in them—those who fructified and awoke to life the manasic element dormant in primitive man.

In the broad scope of Evolution, language, as all else, falls under the sway of cyclic law, and develops in accordance with the need of the race. Crude though our present-day language may be, reflecting the materialism of the age, yet part of our work is to use and develop all our means of expression. So, our very desire to formulate the "spirit" of the Teachings is to help develop an adequate language. Who can say we have exhausted its possibilities, even as it now is? We can, at least, make the effort and in so doing perhaps discover the limitation is not so much in our language, as in the haziness of our ideas, and the lack of will to clarify them.

To attempt to "make clean our mental conceptions and perceptions," necessitates the legitimate use of language as a vehicle of the Manasic being. Theosophy is basic, and its formulation is a direct means to clear away the accretion of false ideas—dogmatic and materialistic over-lay—to re-discover the radical meaning of words as sincere and accurate expressions of its Great Principles. This does not mean simply to memorize and parrot the Teachings as written down by the Teachers, but it does mean to seek to understand and express what we know of those Teachings as far as we have gone—in, through, and by ourselves. It throws us back on ourselves; it forces us to "look with reverted sight" into our own grasp of the philosophy; into the unique combination of principles which constitutes our nature. We need not go astray. The true teachings are in the world, as given by the Teachers, ever pointing the Way, ever making plain the lines laid down by Them, that we, too, may one day learn to read the whole wisdom in a single symbol.

To formulate the Teachings of Theosophy is more than a "practice." For each one, it synthesizes the whole philosophy, because it breaks through the bariers of self, and opens the way to Self-Knowledge. We *know* what we are trying to apply. We have the confidence that comes from knowledge, and the courage to carry through no matter what the obstacle. It is a practical application of the great power within us—We *are* the Perceiver. We are looking directly upon ideas.

**S.D.* II, 199, fn.

PRECURSORS OF H. P. B.

Robert Browning's "Paracelsus" — II

THE poem of *Paracelsus* is a mine of information to the student of philosophy, religion or science, for the "sacred knowledge" which was the goal of Paracelsus' quest is a synthesis of all three. But however illuminative this poem may be to the mind, its true value is never perceived until it is read with the eyes of the heart.

During the long evolutionary journey of the Soul, a point is reached where mere brain knowledge no longer satisfies, where a philosophy is demanded which feeds not only the mind, but the heart as well.

> "For men begin to pass their natures bound,
> And find new hopes and cares which fast supplant
> Their proper joys and griefs; they grow too great
> For narrow creeds of right and wrong which fade
> Before the unmeasured thirst for good."

There is one aspect of this poem which is particularly valuable to those who have reached this point. Paracelsus was one who thirsted for the real, aspired toward the highest, and attained to supreme wisdom; and he tells the story of his trials, his failures, and his final triumph, to help those who are still in the midst of the battle. The Philosopher, the Occultist and the Warrior-Soul speak in turn through Browning's words, encouraging the efforts of every aspirant through the example of one whose aspiration and determination burgeoned forth into full-blown attainment.

The quest for the "sacred knowledge" would be in vain were there not Those who possess it and teach it; Those who have accumulated the wisdom of the ages and carefully preserve it against the ravages of time. The very laws of evolution demand the existence of individuals who have progressed farther along the path of knowledge than ourselves, whose minds and hearts are more replete with understanding and compassion than our own.

> "Such men are even now upon the earth,
> Serene among the half-formed creatures round
> Who should be saved by them and joined to them."

Who has a better right than Paracelsus to speak of men like these? Was he not himself one of the stones that form that Guardian Wall? The meaning of his words is unmistakable:

"I am not blind to my undoubted rank
When classed with others. I precede my age.
And whoso wills is very free to mount
These labours as a platform whence his own
May have a prosperous outset."

The mission of Paracelsus was the same as that of every other Servant of Humanity: to show the Path to those whose eyes could see. His doctrine was identical with that of every other great Teacher: the doctrine of individual responsibility. His charge was "to impart the spirit which should instigate the search for Truth," and he boldly lit his torch in the midst of his darkened, creed-ridden age, knowing full well that persecution, ingratitude, perhaps a martyr's death would be his lot. He knew in advance how the blind and foolish world would dissect and disparage the truths won for them with his life's blood. And yet, realizing all this, he pledged himself to the task that lay before him:

"And why should I be sad or lorn of hope?
Who shall succeed if not one pledged like me?"

The world is ever attacking us with one hand, seducing us with the other. There comes a time in every man's life when, wearied with these eternal buffetings, he stops and questions: "Is this the only Path? Must I ever move in circles, gaining naught but pain and anguish from my efforts?" When this question is asked in all sincerity, the answer comes:

"There is a way;
'Tis hard for flesh to tread, imbued
With frailty — hopeless if indulgence first
Have ripened inborn germs of sin to strength."

This Path is not for the timorous or the faint-hearted, nor for the individual who is too cowardly to face his own lower nature without flinching. Only the Warrior-Soul can stand undismayed before the frailty of his own flesh, contemplate with dispassion the ugly fruits of his past misdeeds and still say:

"I will fight the battle out; a little spent
Perhaps, but still an able combatant."

The Path of the Warrior-Soul is guarded at every step by faithful sentries whose questions must be answered before the aspirant can proceed along his way. At the very entrance to the Path he is confronted with a question which will decide his fitness for Occultism and gauge the possibility of his future success. At the very first gate the sentry of the Higher Self approaches him and asks:

"Wilt thou adventure for my sake and man's,
Apart from all reward?"

He cannot pass beyond this gate until he has declared the nature of the *motive* which prompts him to knock for admittance. Is it the desire to gain something for *himself,* or the unselfish longing to be the better able to help and teach others? Does he seek for knowledge so that great powers will come to *him,* or does he seek to

". . . know, not for knowing's sake,
But to become a star to men forever."

Unless the pure motive of altruistic service is uncovered in this preliminary process of self-examination, it is better to leave Occultism alone. From the very moment the Path is entered, the disciple must begin to live not for himself, but for the world. From that time on, the *divine motive* must become the basis of every thought and action, and he must pledge himself to serve without thought of reward.

If the desire for service exists in the heart today, the seeds that produced it must have been planted long ago; for such seeds as these cannot sprout and come to fruition within the span of one short life. It is said in the *Voice of the Silence* that no Arhan becomes one in that birth when for the first the Soul begins to long for final liberation. Like Paracelsus, each one must look far back into the dim recesses of the past for the cause of his present desire to serve and for the reason of his present incapacity to serve more efficiently. Such introspection may bring out a thought like this:

"At times I almost dream
I too have spent a life the sages' way,
And tread once more familiar paths. Perchance
I perished in an arrogant self-reliance
Ages ago; and in that act a prayer
For one more chance went up so earnest, so
Instinct with better light let in by death,
That life was blotted out — not so completely
But scattered wrecks enough of it remain,
Dim memories, as now, when once more seems
The goal in sight again."

One of the worst snares along the Path of Discipleship is the one which is here described as "arrogant self-reliance." Many a failure can be traced to an arrogance bred in the soil of a false sense of self-importance, and the annals of discipleship are filled with many a blotted page containing

"The sad rhyme of the men who proudly clung
To their first fault, and withered in their pride."

Behind each one of us there lies a desert strewn with the dry bones of past mistakes and failures, for Nature has no rubbish-heap where forgotten follies may be burned to ashes. The wise man sees this fact, reviews his past mistakes, extracts what experience he can from them, and uses it to fertilize and enrich the soil of his present endeavor. Although discouragement may assail him, it is not allowed to overpower him, for he knows there is only one real failure — to stop trying.

"You think it strange
I should profess to have failed utterly,
And yet propose an ultimate return
To courses void of hope; and this is because
You know not what temptation is, nor how
'Tis like to ply men in the sickliest part."

The man who shrinks like a crushed snail within the carapace of discouragement will never reach the goal. "The Path that leadeth on is lighted by one fire — the fire of daring, burning in the heart." The fire that makes him dare today was lighted long ago, at some far-off altar where the Soul first took its vow of service. This sacred vow can never be forgotten by the Soul, despite the difficulty of impressing it upon the mind. The day will come when it will pierce through the dense opacity of the brain, and then the man will rise with determination to

. . . "hold straight on,
For now 'tis all or nothing."

The poem of *Paracelsus* should fire every one who reads it with this determination. It should impart to every reader the spirit which instigates the search for Truth, making him another "wanderer" on the small old Path that leads to the "sacred knowledge." As these wanderers increase in number, the age will be prepared for the re-emergence of such men as Paracelsus, whose dying lips framed the promise:

. . . "If I stoop
Into a dark tremendous sea of cloud,
It is but for a time. I press God's lamp
Close to my breast; its splendour, soon or late,
Will pierce the gloom. I shall emerge one day.
You understand me? I have said enough?"

ST. GERMAIN IN MASQUERADE

AFTER the death of H. P. Blavatsky, psychics and mediums began to publish messages, contacts, visions, given to them as special privileges by H. P. B. herself in astral form. A theosophical writer of that time exclaimed with humor, "There's a wonderful amount of masquerading in the post-mortem realms nowadays."

Today a similar masquerading is going on, with St. Germain as the one dressed up by the psychic's imagination. According to the "experiences" of the present hour, the "Ascended Master" St. Germain, frequently descends, to "instruct" his obedient pupils. In fact, this "Master" has gone into business with these psychics and the firm is carrying on a lucrative commerce.

It may not be hard to see some reasons why that courtly gentleman and high Adept of the eighteenth century should have become the target for twentieth century spiritualistic exploitation and commercial advertising. For one thing, he was "the greatest (Americans always like superlatives) Oriental Adept Europe has seen during the last centuries." Besides, he is near enough in time to seem humanly close, yet far enough to be easily romanticized. General history, knowing nothing of Adepts, leaves him conveniently vague. Biographies of him are full of wild stories of adventure, well calculated to inspire superstitious credulity, and even to give perhaps to his present commercially-minded associates a valuable suggestion through the accounts of his being a transmuter of metals and a maker of diamonds.

Hence a modicum of learning about the man himself, about eighteenth century America and ancient Atlantis, plus a large degree of psychic imagination are producing for his present partners very satisfactory results. Using the word *Master* as a trump card is clever, for without that word the old spiritualism might be too easily detected. The intriguing suggestion conveyed by the word "Ascended" is a trump card to win the curious and the gullible.

This latest spiritualism borrows its very effective features from the most successful business of the day — advertising. "Descended" Master Count St. Germain does not appear "in person," but stories are told by his able managers that keep eyes stretched and mouths agape, — stories claiming connection in former lives of the "Master" and the manager. This lures not only curiosity-

seekers, but some honestly in search of satisfying truth. Some who have heard of but never investigated genuine Theosophy are caught by claimed signs and wonders. Moreover, to the general audience, gathered free, there is offered the further lure of "instruction" — exercises bringing "occult" results, personal proofs and "experiences," by means of the select advanced circles, to which a sufficient fee commands entrance. In these *séances* the "Master" himself is the "control" and speaks through his "chosen vessels". Think of possibly hearing His voice, and all this merely for a sufficient fee.

In her *Theosophical Glossary,* H. P. B. undertook to vindicate the calumniated character of the actual Count St. Germain. Seemingly she was unable to carry out her plan in full, perhaps because the calumnies that fell fast upon her own head occupied her too fully. But she succeeded in clearly showing that Count St. Germain was an Adept working in Europe for the betterment of people before and during the early French Revolution. Warnings and prophecies came from him to King, Queen, and councillors, with the hope of sane guidance and prevention of the worst. "But Europe knew him not," says H. P. B.—any more than do the present psychics masquerading with His name. "Perchance", She continues in a most arresting hint, "some may recognize him at the next *Terreur,* which will affect all Europe when it comes, and not one country alone."

How much better, instead of joining in the spoliation of souls produced by a subtly disguised spiritualism—how much better it would be if Americans would work to raise the *ethical* status of themselves and their companions, and thus avoid bringing a Reign of Terror into their own country! We Western people need to learn that true Adepts, whether working in the Orient or the Occident, follow neither the aims nor the methods above indicated. They have no wish to produce phenomena or excite gaping wonder. Their purpose is to arouse in men real Altruism. All that our part of the world actually knows about genuine Masters came first through H. P. Blavatsky. The Masters she served, wrote of, and faithfully represented, showed over and again that Their wish is "to lead men to look for the one truth which underlies all religions and which alone can guide science in the direction of ideal progress." Any group undertaking to find and teach this Truth, must flourish, They said, through "moral worth, and not by phenomena made so often degrading."

SCIENCE AND THE SECRET DOCTRINE

War in Scientific Olympus *(Concluded)*

THE tangle of inverted truths as to the underlying causes of evolution in general, in which science finds itself enmeshed, holds sway equally in the particular of man's own origin. The original Darwinian picture was quite simple; man and ape were co-descendants of some "ape-like" form — Darwin in at least one writing, *did* call it an "ape" outright; and man reached his present form and status by a ladder of consecutive descent which could be easily established if only geological research would be kind in furnishing the necessary specimens. In course of time the specimens were found. It is true that there were many disconcerting discrepancies of skull-forms and geological strata, such evidence as was definite at all running fifty-per-cent contrary to the theory. The theory of course could not be hindered by such trivialities, and two devices, as clever and effective as though they had really been consciously employed, were brought into play. Device No. 1 consisted of building upon small and non-committal bone fragments, complete hypothetical skulls which couldn't possibly do anything but further the theory, since they were constructed in accordance with it. Device No. 2 consisted of scientifically correlating the geological strata of discovery with the skull-form in such manner that where the stratum was out of place in the theory, it was reclassified. All this was done bit by bit, so plausibly and scientifically, and for that matter in such good faith, that the enormous mountain of "proof" heaped up in this manner would resolve itself as the wholly incoordinate and meaningless jumble that it really is, only upon the closest scrutiny, stone by stone, by an almost superhumanly impartial eye. The reality of these things was pointed out by Madame Blavatsky in respect to a large number of discoveries. Some students have followed the continuation of her work in that particular as carried on in this publication for many years past.

Unlike the healthy agnosticism as to evolutionary *causes* which reigns in science, the creed of descent still reigns supreme as to man. Unfortunately, a coherent picture has been built up; and the fact that it is inverted is fatally hidden from the scientific mind by the orthodox hypnosis. There are too many undeniable ana-

tomical factors which bind man to the ape; if only someone would suspect that they equally *bind the ape to man!*

It is hopeful, however, that present discovery has forced the hypothetical "common ancestor" back to unknown times. Man is now considered by some to have risen as early as the Miocene or even the Oligocene.[1] But just how old were the human skulls found by Dr. Webb near Mammoth Cave, embedded in onyx below a hundred feet of limestone?[2] This last item, of course, is the sort of thing that *does not* appear in the orthodox journals.

But behold the curious paradox: while "many evolutionary puzzles have been solved by the enormous range of time allowed by modern geology," all the supreme genetic puzzles hanging upon man are supposed to have been solved by the space allotted to the *very newest of species.* For that is what man is held to be, even when conceded the Oligocene! How in the name of the most elementary common sense could man have developed, in less time than that allotted the existence of any other species, powers enormously greater than all of the other species put together? Such a thing, objectively viewed, is simply a biological miracle.

Even in this, however, the truth is beginning to squeeze through in some strange directions. It is now found for instance, that the Negro, having larger nerves than the white, may be considered to have diverged more completely from the original stock; in other words, to be more highly evolved in the technical sense![3] But as a matter of fact, the ape is a more highly specialized type than man, and on the same logic, must also have diverged more from the original stock!

Thus Theosophy has logic on its side on two counts: first, that man, the most intelligent species, is also the oldest—of the mammals; second, that man is a sturdier, more permanent and persistent type, and so in fact *the ancestor* of the ape. If science could but consider this, it would find the immediate solution of most of its difficulties concerning the man-ape relationship. Unfortunately, to do so, it would have to re-examine and re-classify—this time in accordance with the actual *geological evidence* — its museum exhibits. Fortunately, however, the former hypothetical ancestors of man, the *Pithecanthropus,* the *Neanderthal,* and other such primitives, have been abandoned as such, and are now known for what they actually were—degenerate offshoots, not ancestors. It should not be a far step to realize that the current anthropoids are simply

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[1] *Science,* Nov. 3, 1933; Feb. 23, 1934; Aug. 10, 1934.
[2] *Los Angeles Times,* July 27, 1932. [3] *The Week's Science,* Nov. 17, 1930.

the extreme case of such degeneration—plus an ancient hybridization. As to the Negro—he *is* older than the Caucasian, being mostly of the Fourth or Atlantean Race, while the latter is of the Fifth. His civilization is therefore not primitive, but degenerate and dying.

That ancient hybridization is scoffed at, because the conditions of a time when types were more fluidic and fusible are not now imagined. Yet hybridizations of a most amazing throwback type do occur.

Of late, a more fruitful path of research has been entered upon; examination of the *mental* relationship between man and ape. More fruitful, because the mental is precisely what makes man. At one time in his career, although never anything but *man* in the essential mental factors, his body was "ape-like" enough to please any Darwinian; and it is from that stage that the ape inherited—plus some other animal factors imported by the aforesaid hybridization. The principal difference detected is one which might have been foretold.[4]

It appears that for the first five months, while among the immediately physical applications of mind, the ape learns better and remembers longer than the human child. Yet from the beginning the incipient *reasoning* faculty is more powerful in the human. From the start the human child begins to learn by thinking out the problem in some kind of words. The most noteworthy of all differences is the fact that the human baby early begins to learn symbols. The ape never does. His reasoning is limited strictly to the direct object or action.

> The problem then is: Whence these ROOTS? (Of language) Max Müller argues that the existence of these *ready-made materials of speech* is a proof that man cannot be the crown of a long organic series. This *potentiality of forming roots* is the great crux which materialists almost invariably avoid. . . .
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> The argument has never been met by the non-pantheistic Evolutionists. To say with Schmidt: "Forsooth are we to halt before the origin of language?" is an avowal of dogmatism and of speedy defeat. (*Secret Doctrine,* 1888, II, 662).

There is fundamental significance in these things for those who understand the sign-manual of *manas,* the spiritual thinking principle, possessed by man alone. The ape also can think, as distinguished from other animals—*for the simple reason that he is a*

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[4] Prof. Leslie A. White, *Scientific Monthly,* Jan. 1932; Drs. W. N. Kellogg, Louis W. Gellermann, *Science,* Sept. 16, 1932.

degraded and submerged human Ego. But he remains Karmically submerged, belonging to the guiltier part of that human race which produced him and became degraded in him; remaining as an intellectual and moral curse to the modern scientific world which has drawn so many inverted, materialistic, and disastrous inferences from his existence.

As for the rest of us—guilty in some degree of the moral degradations correlated with those times, we rest under a monstrous *suggestive image* inflicted upon our minds through the agency of an inverted form of science; the image of the ape presented as representing ourselves; whereas in real truth, it is a Karmic projection in living flesh of our animal nature, our *lower self, only.* Nowhere in science is any healthy counteracting image; and in religion—only an attenuated, deified, anthropomorphized, pallid distortion of that Real Self which in fact the man Jesus *did* embody.

THE GROSSEST "PRINCIPLE"

It is not molecularly constituted matter—least of all the human body . . . that is the grossest of all our "principles", but verily the *middle* principle, the real animal centre; whereas our body is but its shell, the irresponsible factor and medium through which the beast in us acts all its life. Every intellectual theosophist will understand my real meaning. Thus the idea that the human tabernacle is built by countless *lives,* just in the same way the rocky crust of our Earth was, has nothing repulsive in it for the true mystic. Nor can Science oppose the occult teaching, for it is not because the microscope will ever fail to detect the ultimate living atom of life, that it can reject the doctrine.—*S.D.* I, 260.

DREAMS AND THE DREAMER

II

DREAMS or visions occur with all men, awake as in sleep, but are rarely studied for what they are while they are being experienced. If anything is studied *before* it becomes an actual phenomenon of sense-perception in normal waking consciousness, it is evident that ordinarily secondary faculties or powers are volitionally or unintentionally permitted or assigned to the leading role. We call this faculty Imagination, fancy, phantasy, and by other names. In the same way, when any eventuality is studied *after* its phenomenal occurrence, the stage is one in which Memory in its several "speaking parts" enlists our attention—remembrance, recollection, reminiscence. In either case, the philosophical fact is that we have transferred our power to perceive, to correlate, to create, preserve, change, reconstruct, to another plane, another state of consciousness, in which the inhabitants, the forms, the images, are as different from those appertaining to the waking world as are the faculties employed. What other inhabitants may there not be in those worlds and states besides those with which we are in some degree of contact, some sort of "touch"?

Now, if we do not observe our partial or complete transit to another state while still retaining the power to perceive and act on this one, there is and there can be no possibility of *direct,* but only of indirect perception: we have to depend entirely on whatever memory may bring through or imagination conjure up—and these two faculties, as we experience them, are incomplete, unreliable, both in their exercise and in the images which they present before the "mind's eye". Yet they are undeniably powers, integral factors in the equipment of the living man, whether awake or asleep. Without them, we could have no consciousness at all of what we name the past and the future. Their possible *volitional* range is clearly implied in their always partially involuntary action as experienced or invoked by us. How often do we hear the expressions, "His imagination runs away with him"; "He is lost in reverie", *i.e.,* memory. In the one case we have the characteristic quality of children; in the other, of the aged. Suppose we were even as much in control of these two powers as we are of our senses, would we be "swept off our feet" in the psychological worlds any more than we normally are in our terrene ambulations?

Philosophically speaking, then, it should become clear on a modi-

cum of reflection, that when any image of the senses, the mind, the memory, the imagination, absorbs our attention to the point that our will is in abeyance, our *thinking* or correlating, comparing, contrasting principle stupefied or stultified, our sense of self inert—to that extent we are "dreaming". By the same token, our discrimination, the one faculty upon which each being of innate and inherent necessity has to rely absolutely—our discrimination turns traitor.

When anyone is "sunk in dejection"; when he is "beside himself" with rage, with envy, "puffed up" with pride, vanity, conceit; when he is in "the seventh heaven" of delight; when he is, unconsciously to himself, in any one of a thousand states and sub-states to which our consciousness is liable—is he not, in sober reality, *dreaming?* Yet he "sees"in them all, although his consciousness is, for the period, on a wind-swept plain—a plain in which his dirigibility is lost. He is at the mercy of the "four winds of heaven"—or its opposite. At such times we remain the Perceiver, though we have lost all sight of the fact. We are still the Thinker, the Creator, although the "thinking principle" is either paralyzed or overcome. What are we, what have we become, by this involuntary "transmigration of soul?"

We have permitted ourselves to become the Creature of our visions, and the effect of what we see, hear, touch, taste, smell, *feel* in that state is such as to identify self with it to the point that we *become* what we experience. This consummation of dream-state is the condition alike of the medium, the psychic, the seer, the "God-intoxicated" as well as the alcoholically inebriate, of the "mantic frenzy" of the sooth-sayer, the prophet who "sees God, and hears the voice of the Most High." It is, likewise, the state of the insane, the delirious, the "lost soul".

To many, even among devoted students of Theosophy, these statements will appear both to be far too sweeping and far too indiscriminate. Nevertheless, both the facts of observed and recorded history and the direct testimony afforded by the utterances of these "dreamers of dreams", and, not less *important,* the analogies exhibited in ordinary human existence, all tell the same story when examined, compared, weighed, in the light of the psychological application of true Theosophy, or practical Occultism. Let us examine briefly — the comparisons and contrasts have to be made by each for himself, as each has to weigh in the scales of his own discrimination.

We know that as perceived here there are four distinct kingdoms, besides what we call the "forces of nature", and the kingdoms of the "mind" and the "soul". We know the immensity of the variations exhibited in each of these kingdoms under some kind of "reign of law" or "rule of reason". We know, limiting our observation to the human kingdom, the disparity resultant on the varying exercise of identically the same powers and materials in differing degrees and in different alignments among men. We know the "impassable gulf" in the same man between the opposed states we call "waking" and "dreaming". These facts and analogies should lead us to the inescapable inference that a similarity and correspondence must be the case in other states and worlds—and will so lead us, will we but give the same attention and employ the same powers in our investigation that intelligent men know are necessary to adjudge wisely the phenomena of our normal existence.

Our present avenues of contact with all the many states and substates into which we go and whence we return are, as indicated, through the pinions of memory and imagination. Whatever we think, feel, perceive, experience, *do* in those "other worlds"—all and sundry has to gear with our use of powers and faculties *here,* with the meshes of effects experienced and regarded as the "reality" *here*—or we can neither remember nor imagine them here. Assuming that there *are* both higher and lower states than the human consciousness, with corresponding and partially correlative ranges of cause and effect, it becomes evident that the several parts of our "human nature" are "out of gear" with other parts equally essential to the unity of experience, the sameness of the powers, the Identity of the dreamer through the whole mechanism of action, the entire range of experience.

Philosophy presupposes the existence of unity in the midst of diversity; correlation throughout the cosmos and the individual, or Law; assumes that all these can be observed, experienced, studied, understood, and hence *controlled* by the individual Self, the Dreamer who takes his own creations for "reality", and is therefore the "creature of circumstances beyond his control"—until he learns better.

YOUTH - COMPANIONS' FORUM

WHERE *was the cradle of the Human Race, according to Theosophy?*

(*a*) The *Secret Doctrine* holds that there were several cradles for the human race, but on the ancient continent called Lemuria, the physical sexual creature that is the presently constituted man materialized after long aeons of ethereal, globular beings and hermaphrodites. These uni-sexed and hermaphroditic forms were used on two previous continents. The first is called, "The Imperishable Sacred Land" . . . "because it is the only one whose destiny it is to last from the beginning to the end of the Manvantara throughout each Round. It is the cradle of the first man and the dwelling of the last *divine* mortal, chosen as a *Sishta* for the future seed of humanity." (*S.D.* II, 6). The second continent, the "Hyperborean", which extended from the North Pole to Northern Asia is dwelt upon extensively in Greek mythology. The third continent, Lemuria, "extended from Madagascar to Ceylon and Sumatra. It included some portions of what is now Africa; but otherwise this gigantic Continent, which stretched from the Indian ocean to Australia, has now wholly disappeared beneath the waters of the Pacific, leaving here and there only some of its highland tops which are now islands." (*S.D.* II, 7). It was here that tangible history so far as the human race is concerned was made.

(*b*) Far, far to the north, surrounded by frozen wastes of cold gray fields of ice, is an ancient land, shrouded in mystery. The first great land above the waters, the last till this earth's dying day, sacred imperishable continent, whereon mankind's first race did dwell; the seventh last great race of men will also live on this enduring soil.

Early, early in the story of our earth, seven races of men evolved at once on different portions of our globe. Seven races, the first of which came from this sacred land. Only the human form existed then, gigantic, light, ethereal—no mind was there.

The second great land rose out of the wave . . . milleniums passed.

Out of the southern ocean lifted a great belt of land that girdled the earth. Up Lemuria heaved from the sea, and parted the warm green waters for a land where the third great race of men might dwell.

This race had lived but half its time. The mindless man could go no further all alone, the human form was ready, and lo, the blazing gods descended from above into forms they'd seen evolve. The second birth took place upon Lemuria—the birth of mind—when the gods descended and the Golden Age began.

The significance of the word "Aryan" has been much discussed lately. What does the term mean in the Theosophical view of race history?

Races, like nations, have their cyclic rise and fall. A great nation will instruct another nation and then disappear through being absorbed into the new race. The last sub-races of Third race men on the continent of Lemuria had a vast civilization, and gave rise to the Atlantean race, the Fourth race. The Fifth race is descended likewise from the last sub-races of the Fourth, although remnants of previous races still remain. At the time of the sinking of the continent of Atlantis, those refugees who took shelter in the high lands of India were the progenitors of the Fifth root race. The old name of India is Aryavarta, and its people were Aryans. Whether we are called Celts or Teutons, Latin or Norsemen, European or American, we *all* are "Aryans", since we belong to the Fifth Great Race.

What is meant by H.P.B. when she speaks of the "dispersions" or "separation of the nations"?

After thousands of years, various branches of the New Aryan race were formed into families and nations, some migrating westward and others eastward. The descendants of those who streamed into Europe became the fighting and trading West. Those who had gone eastward, joined with the remnants of Lemurian stock in the Pacific, while some remained within the sphere of the Mother Land. The ancient Egyptians came from Pre-Vedic India. Greece received its learning from Egypt, Rome from Greece. Babylonia was located on the path of a vast Hindu migration and thus acquired her culture. The Semites (Jews and Arabs) were refugees from India who settled in Chaldea and Arabia. The yellow Atlanteans (Mongolians) stayed in that part of archaic India which is now China. Remnants of Atlanteans in the region of the Mediterrean fled to Africa and remote islands, lost contact with the new race and descended into what is considered a state of savagery. Yet it is easy to conceive that a cultured nation, if isolated from the rest of the world, would likewise, in the course of time descend to the savage state.

Asia, today, is inhabitated by a great number of racial groups with widely differing characteristics. What is the teaching of Theosophy as to the origin of these apparently unrelated peoples, if, as it is said, "Few remained" after the catastrophe of Atlantis?

"The secret teachings show that the 'Deluge' overtook the Fourth, giant Race, not on account of their depravity, or because they had become 'black with sin,' but simply because such is the fate of every continent, which—like everything else under our Sun—is born, lives, becomes decrepit, and dies. This was when the Fifth Race was in its infancy." (*S.D.* II, p. 350).

Of the Atlanteans all holy ones were saved, the unholy were destroyed. These few holy ones were of two races, of the last Atlantean sub-race and the nascent Fifth great race, which had separated from the Fourth. They sought refuge together in the high central plateau in Asia while the surface of the earth was still in turmoil. The various Atlantean groups were many-colored: red, yellow, black and brown, and from this holy stock who migrated to land just risen from the sea, was produced the Fifth or Aryan race. H.P.B. speaks of their first divine dynasties: "The 'Serpents' who re-descended; who made peace with the Fifth (race), who taught and instructed it." As India itself heaved above the ocean's surface it became populated in waves by these peoples. Aeons later Europe emerged and gradually developed the civilizations within the historical period.

The inland Chinese may be said to be the only pure members of the Atlantean race now on the earth. They are even now giants in stature, but a mere handful of them remain. The latter-day Chinese—a hybrid mixture of Fourth and Fifth Races—the Malayans, Mongolians and Tibetans as well as the Hungarians, Finns and even the Esquimaux, are all off-shoots of the seventh sub-race of the Fourth Root Race.

Ancient India was of gigantic extent, and not the India of today. It included what is now Persia and Iran, (then called Western India), as well as Tibet, Mongolia and Great Tartary. Ancient India has civilized the world and was the universal source for the arts and sciences for all nations.

H.P.B. sums up the question of difference between these races on page 425 of the *Secret Doctrine,* Vol. II:

> They "of the yellow hue" are the forefathers of those whom Ethnology now classes as the Turanians, the Mongols, Chinese and other nations; and the land they fled to was no other

than Central Asia. There entire new races were born; there they lived and died until the separation of the nations. But this "separation" did not take place either in the localities assigned for it by modern science, nor in the way the Aryans are shown to have divided and separated by Mr. Max Müller and other *Aryanists*. Nearly two-thirds of one million years have elapsed since that period. The yellow-faced giants of the post-Atlantean day, had ample time, throughout this forced confinement to one part of the world, and with the same racial blood and without any fresh infusion or admixture in it, to branch off during a period of nearly 700,000 years into the most heterogeneous and diversified types.

Why is it often said that the civilizations of the distant past far surpassed our present western culture? While it is true that such countries as Egypt and India do show remarkable architectural achievements, still, we find little trace of anything that can compare with modern methods of communication and transportation. If former races possessed the knowledge which is ours why do we not find more evidences of it, of the character mentioned above?

There is quite an obvious reason why it is that we do not find an abundance of direct evidence of modern methods of communication and transportation used by ancient civilizations. Just let us imagine that some great catastrophe occurred in the United States, and all its cities were destroyed. Suppose many centuries later some archaeologists were to go over the ruins to determine what sort of a civilization existed here. Would they credit us with what we, in our pride, call the height of civilization? Of our inventions that we value most—airplanes, railroads and steamships, telephones, wireless and radios, what would be left? Yet, notwithstanding the lapse of ages, discoveries are constantly being made which prove that former races did possess the knowledge now ours. Railroad tracks have been found in Egypt. Atlantis used airplanes. In fact, recently an aeronautical glossary credited to the Atlanteans has been unearthed, thus showing to what extent the science of aeronautics had been developed. The great dream of Science is to succeed in harnessing the power of the sun for practical purposes; yet, Atlantis is said to have operated her airplanes and machinery through the use of solar energy.

A study of the great architectural achievements of the ancients ought to be sufficient to convince even a skeptic of their engineering abilities. Our knowledge of mechanics is but child's play, in comparison. H.P.B. in *Isis Unveiled* says that "There is hardly

a scientific law—whether pertaining to physical astronomy or physical geography—that could not be easily pointed out in the ingenious combinations of their fables." But while the civilizations of Egypt and India, as well as others contemporary with them, reached a pitch of glory almost incomprehensible to our minds, it would be erroneous to think that they specialized in machinery as we do. If they had, they never would have deserved the name great. Of what necessity would our present age of speed be in a Golden Age? What necessity would there be for our countless labor-saving devices, which have indeed saved our laborers from working at all? The Initiates used the powers of mental telepathy, clairvoyance, and clairaudience, and thus were not dependent on our methods of communication.

Amongst the many "lost arts", is to be reckoned the Divine proportions of Architecture, as seen in the great pyramids, temples and monuments of the ancients. They used imperishable colors in their paintings, and indestructible cement in their buildings. They knew how to make malleable glass, and elastic copper. Knowledge of these "lost arts", however, is not what makes a civilization great, but rather, the presence of the greatest of all the "lost arts" —the Wisdom-Religion. To the extent that its tenets are studied and practiced may we alone attempt to measure the success or failure of a race. The presence of the "lost arts" does show that there must have been worthy heirs to that knowledge. We of the Fifth Root-Race are gradually approaching that point in the cycle when Atlantis reached her greatest glory and power, far surpassing that of India and Egypt. History is repeating itself. The Atlantean civilization toppled over because of the selfish use of the tremendous powers that were hers, and here we are using the little power we have grasped from Nature in the same old selfish way. Even scientists say that our mastery over matter is undoubtedly thousands of years too soon. "Nature is all bountiful and withholds not her hand. The demand is made and the supply will come. But at what cost?" Man must first learn to master himself and then only will he be fit or capable of mastering nature. When man succeeds in conquering himself, he will not try to master Nature but rather will he strive to be a helper and a worker with her. Then and then only will the "lost arts" be restored to us.

"THE RIDDLE OF LIFE"

LIKE the thoughtless shepherd boy who cried "Wolf, Wolf!" to break the monotony of dull afternoons among his placid sheep, until his friends at last refused to respond to the call, the frequent heraldings of "scientific" journalism that the mystery of Life has again been unveiled in part can win but a sceptical though interested examination by the theosophical student. The student knows that the explanation of the mystery lies not in the world of three dimensions, with which science, by a self-assumed restriction, is alone concerned. He knows, in fact, that the only true solution is beyond all concepts of "relation." Life Itself, as the constant value which makes relations possible, within which the infinite permutations of form undergo their evolutions, can never be understood by a methodology inherently denying the only channel of approach—acknowledgment of a *Universal Principle.*

Thus the student of Theosophy, having what is familiarly called "the basis", although he may be equipped with but meager acquaintance with the immense detail of modern scientific research, can find fundamental values of profound significance in its discoveries.

In the New York *World-Telegram* for September 4, 1935, David Dietz, Scripps-Howard Science Editor, reports that "Science is a step closer to understanding the riddle of life as a result of the isolation of one of the chemical regulators of the living cell by Prof. Roger J. Williams, of Oregon State College."

> The substance is pantothenic acid. Present researches indicate that it is a constituent of all living cells, whether the cells of animals, plants or bacteria. Apparently it controls the breathing process of the cell, the process by which the cell absorbs oxygen and produces energy through the oxidation of materials within the cell. . . .
>
> Analyses to date indicate that only four elements—the four basic elements of protoplasm or living matter—enter into the chemical composition of pantothenic acid. They are carbon, hydrogen, oxygen and nitrogen.

Matter, regarded as the assemblage of the visibly manifested Powers of Nature, is a quaternary, the three higher principles of which are invisible. Says H. P. Blavatsky:

> This is why all the matter of the Universe, when analyzed by science to its ultimates, can be reduced to four elements only—

> carbon, oxygen, nitrogen, and hydrogen: and why the three primaries, the noumenoi of the four, or graduated Spirit or Force, have remained a *terra incognita* and mere speculations, names, to exact Science. Her servants must believe in and study first the primary causes, before they can hope to fathom the nature and acquaint themselves with the potentialities of the effects (*S.D.* II, 592).

Some interesting correlations may be drawn from this statement, suggesting that the four-fold classification of the elements by the ancients—Fire, Water, Air, Earth—may not be so "unscientific" as has been supposed. Hydrogen is a most combustible gas, truly "Fiery" when united with—Oxygen, or Air. Carbon is a solid substance, of the Earth, while Nitrogen, an inert gas, has the fluidic passivity of Water.

These four elements, "ultimates" of scientific analysis, are also the ultimates of simple "organic" synthesis—"the four basic elements of protoplasm or living matter." The question which biologic science seeks to answer is, "What causes this synthesis?" Obviously, the problem is not one of analytical investigation of the mystifying intricacies of organic compounds. The molecule of pantothenic acid is extremely complex. David Dietz writes that "The structure of some portions of the molecule is known, but Professor Williams cannot yet give a complete picture of the whole molecule." The solution lies in the recognition that it is a grade of *intelligence* which provides the pattern of arrangement for these four basic elements, resulting in that grade of life we call "organic". Evolution is the progressive synthesis of a Material Diversity by a Spiritual Unity, the result being the development of Form. Each great step upward on the Ladder of Being, the rungs of which we denominate "Kingdoms of Nature", marks the showing forth of a larger scope of the infinite power of Spirit to Know.

While it would be difficult to say what "ultimate" significance this discovery of the omnipresent pantothenic acid may reveal, still, "its ability to act as a growth regulator," and the probability that "it controls the breathing process of the cell," are definitely suggestive of that "vital principle without which no molecular combinations could ever have resulted in a living organism," spoken of by H. P. B. (*S.D.* I, 603). Perhaps Prof. Williams has hit upon the physical "valve" for the flow of Pranic currents in the life of the cell. He is quoted in the report as saying that "Tiny amounts (of the acid) have a remarkably stimulating effect on the growth of various types of plants and single-celled animals."

"THE KINGLY MYSTERY"

(Concluded)

THE laws of Nature as presently formulated by science set forth merely the rules of succession of phenomena. Any attempt to penetrate the veil of matter—to seek for an explanation of the moving, and possibly the *purposive,* forces behind these phenomena, is, as Prof. Whitehead remarks, "almost angrily rejected as unintelligible." The negations of the Positivist school of philosophy, affirming the futility of all search after the causes and essences of things, and which restricts itself to the discovery of the laws of phenomena as perceived solely by the physical senses, have thus darkened the whole horizon of scientific speculation. Science of this kind is not science at all, but a dogmatic assertion of willful blindness. Unable to accept this position, Prof. Whitehead lays bare its fallacy:

> Suppose we agree that Nature discloses to the scientific scrutiny merely activities and process. What does this mean? These activities fade into each other. They arise and then pass away. What is being enacted? What is effected? It cannot be that these are merely the formulae of the multiplication table — in the words of a great philosopher, merely a bloodless dance of categories. Nature is full-blooded. Real facts are happening. Physical Nature, as studied in Science, is to be looked upon as a complex of the more stable interrelations between the real facts of the real universe.

Failure to recognize this truth can result only from either one of two causes: in the case of the scientist, a brainsick materialism, the veritable disease of modern thinking; and for all others, an intellectual laziness which prevents any effective attempt to think the problem through. It is well put in *Nature and Life* where the author says that "it is always possible to work one's self into a state of complete contentment with ultimate irrationality."

This is the state of many modern investigators, who, despite the demonstrable fact that "science conceived as resting on mere sense-perception, with no other source of observation, is bankrupt," still continue with mole-like persistence to deny the possibility of attaining to truth through any other avenue.

> These negations are true of natural science. They are inherent in its methodology. The reason for this blindness of physical science lies in the fact that such science only deals with half the evidence provided by human experience. It divides the

seamless coat — or, to change the metaphor into a happier form, it examines the coat, which is superficial, and neglects the body, which is fundamental.

The divorce of such science from the veriest common sense is illustrated by the state of affairs which would exist were this denial of the perception of "aim" applied universally, as it should be if true.

For example, in a criminal trial where the evidence is circumstantial the demonstration of motive is one chief reliance of the prosecution. In such a trial would the defence plead the doctrine that purpose could not direct the motions of the body, and that to indict the thief for stealing was analogous to indicting the sun for rising?

Summarizing his contentions Prof. Whitehead lists four points as the basis for further investigation:

First, that this sharp division between mentality and Nature has no ground in our fundamental observation. We find ourselves living within Nature. Second, I conclude that we should conceive mental operations as among the factors which make up the constitution of Nature. Third, that we should reject the notion of idle wheels in the process of Nature. Every factor which emerges makes a difference, and that difference can only be expressed in terms of the individual character of that factor. Fourth, that we have now the task of defining natural facts, so as to understand how mental occurrences are operative in conditioning the subsequent course of Nature.

Interesting it is that so clear a formulation of what should be the true point of departure for scientific inquiry is arrived at, independently, it may be supposed, of the occult truth of the matter:

The whole of nature evinces a progressive march towards *a higher life*. There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this. The immutable laws that weed out the feeble species, to make room for the strong, and which ensure the "survival of the fittest," though so cruel in their immediate action — all are working toward the grand end. The very *fact* that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called "unconscious Nature" is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by high Planetary Spirits, (Dhyan Chohans), whose collective aggregate forms the manifested *verbum* of the unmanifested LOGOS, and constitutes at one and the same time the MIND of the Universe and its immutable LAW.

> Nature taken in its abstract sense, *cannot* be "unconscious," as it is the emanation from, and thus an aspect (on the manifested plane) of the ABSOLUTE consciousness. Where is that daring man who would presume to deny to vegetation and even to minerals *a consciousness of their own?* All he can say is, that this consciousness is beyond his comprehension. (*S.D.* I, 277-8.)
>
> In the Sankya philosophy, Purusha (spirit) is spoken of as something impotent unless he mounts on the shoulders of Prakriti (matter), which, left alone, is — senseless. But in the secret philosophy they are viewed as graduated. Though one and the same thing in their origin, Spirit and Matter, when once they are on the plane of differentiation, begin each of them their evolutionary progress in contrary directions — Spirit falling gradually into matter, and the latter ascending gradually to its original condition, that of a pure spiritual substance. Both are inseparable, yet ever separated. In polarity, on the physical plane, two like poles will always repel each other, while the negative and positive are mutually attracted, so do Spirit and Matter stand to each other — the two poles of the same homogeneous substance, the root-principle of the universe. (*S.D.* I, 247.)

The vast panoply of natural phenomena which we observe is the interrelated activity on this plane of an infinitude of beings of all degrees of development. The tenants of each rung of the ladder of Life are impelled to action through channels defined by their respective natures — "All creatures act according to their natures" — thus producing the various "patterns of behavior" which Prof. Whitehead says are the laws of Nature. By virtue of the intelligence in operation through, and under limitation of, a particular form, the congeries of lives which make up the substantial privation of that intelligence progressively partake more and more of the nature of the informing principle. Thus is matter, insensibly to itself, raised up from stone to man's estate. And thus does the Intelligence within, by teaching its carapace of matter the lesson of each step on the way, exhaust the experience of every plane and reach the state of Self-conscious Godhood.

Prof. Whitehead divides roughly the natural phenomena arising out of this interdependent evolution of matter and spirit into six types of occurrences: human existence, animal life, vegetable life, single cell organisms, inorganic aggregates, and the phenomena revealed by atomic physics.

> Now all these functionings of Nature influence each other, require each other, and lead on to each other. The list has purposely been made roughly, without any scientific pretension. The sharp-cut scientific classifications are essential for scientific method, but they are dangerous for philosophy. Such classification hides the truth that the different modes of natural existence shade off into each other. There is the animal life with its central direction of a society of cells, there is the vegetable life with its organized republic of cells, there is the cell life with its organized republic of molecules, there is the large-scale inorganic society of molecules with its passive acceptance of necessities derived from spatial relations, there is the infra-molecular activity which has lost all trace of the passivity of inorganic Nature on a larger scale.
>
> In this survey some main conclusions stand out. One conclusion is the diverse modes of functioning which are produced by diverse modes of organization. The second conclusion is the aspect of continuity between these different modes. There are border-line cases, which bridge the gaps. Often the border-line cases are unstable, and pass quickly. But span of existence is merely relative to our habits of human life. For infra-molecular occurrences, a second is a vast period of time.

That these "border-line cases" *do* exist is stated by H. P. Blavatsky in *The Secret Doctrine*. Quoting a Stanza, she writes that "the 'hard plants that softened,' . . . are the product of the mineral, for 'it is from the bosom of the stone that vegetation is born' . . ." (II, 594). This was in the early days, at the time when "the first Monads emerge into vegetable forms which they construct themselves . . ." (*The Ocean of Theosophy*, 27). But there is no reason to believe that such changes are altogether absent today: "If spontaneous generation has changed its methods now, owing perhaps to accumulated material on hand, so as to almost escape detection, it was in full swing in the genesis of terrestrial life." (*S.D.* II, 151).

The various processes of Nature, their "diverse modes of functioning," are rightly described by Prof. Whitehead as the product of their "diverse modes of organization" — the law *inherent* in the whole. However, there is a sameness running through all this endless modification which bears witness to the fundamental unity of all life processes.

> ". . . the transformation of the mineral atom through crystalization . . . is the same function, and bears the same relation to its *inorganic* (so-called) *upadhi* (or basis) as the formation of

> *cells* to their organic *nuclei,* through plant, insect and animal into man. . . .
>
> The whole trouble is this: neither physiologists nor pathologists *will* recognize that the cell-germinating substance (the *cytoblastema*) and the mother-lye from which crystals originate, are one and the same essence, save in differentiation for purposes. (*S.D.* II, 255).

These permutations of form and activity which compose the whole of objective Nature — "which shade off into each other" — are but the phenomenal result of the inner activity of Life in its progressive march from the dormant or *laya* state up the ladder of evolution. But this development is one of form, for LIFE, as an eternal Principle, cannot evolve — in itself the infinite potentiality from the beginning, at the end of a period of evolution it shows forth as the manifest potency through its perfected vehicle — perfect relative to that period.

This passage of the Monads from the *laya* or undifferentiated stage, is clearly described:*

> . . . the Universal *Manas* has in the animal begun and in man completed its differentiation into individual entities: in the vegetable it is still an undifferentiated universal spirit, informing the whole mass of atoms which have progressed beyond the inert mineral stage, and are preparing to differentiate. There is movement even in the mineral, but it is rather the imperceptible quiver of that Life of life, than its active manifestation in the production of form — a ramification which attains its maximum not, as you may suppose, in the stage of physical man, but in the higher one of the Dhyan Chohans, or Planetary Spirits, *i.e.,* once human beings who have run through the scale of evolution, but are not yet re-united, or coalesced with Parabrahma, the Universal Principle.

To consider this process of unfoldment from another point of view: the forces which are engaged in the work of evolution are —

> . . . dual in their character; being composed of (*a*) the irrational *brute energy,* inherent in matter, and (*b*) the intelligent soul or cosmic consciousness which directs and guides that energy, and which is the *Dhyan-Chohanic thought reflecting the Ideation of the Universal mind.* This results in a perpetual series of physical manifestations and *moral effects* on Earth, during manvantaric periods, the whole being subservient to Karma. As that process is not always perfect; and since, however many proofs it may exhibit of a guiding intelligence be-

*"Some Scientific Questions Answered;" first printed by H. P. Blavatsky in *The Theosophist* for October, 1883; reprinted in THEOSOPHY, Vol. V, at p. 89.

> hind the veil, it still shows gaps and flaws, and even results very often in evident failures . . . man ought to be ever striving to help the divine evolution of *Ideas,* by becoming to the best of his ability a *co-worker with nature* in the cyclic task. (*S.D.* I, 280).

If man, the evolving Ego, partakes in "part and parcel of that Dhyan-Chohanic Essence," then our responsible relation to this work of evolution becomes clearer.

Whence came the mineral kingdom? H. P. B. says it "is light itself, crystallised and immetallised" — perhaps the *Astral* light, or rather its parent, *Akasa,* "the Upadhi of DIVINE THOUGHT." The reflection of the ideation of Universal mind by Dhyan-Chohanic thought, then, produces the physical basis for evolution — the mineral kingdom. The laws of the chemical elements are their "all pervading patterns of behavior," and these the "habits" resulting from the impresses of thought coming from higher beings. "Behavior" in the mineral is determined by *affinity* — attraction and repulsion. Thus some "immetallised" elemental lives find degrees of polarity in other elements — resulting from the induced polarity of their thought impressions — and they combine to form compounds.

So we see that "infra-molecular activity," the nature of which determines the character of the compound which its elements form — its mean rate of vibration, or, as we would say, its formula — is indeed the product of thought, the thought of Man, human and Divine.

The other kingdoms have a similar origin:

> Arguing from a physical standpoint, all the lower kingdoms, save the mineral — which is light itself, crystallised and immetallised — from plants to the creatures which preceded the first mammalians, all have been consolidated in their physical structures by means of the "cast-off dust" of those minerals, and *the refuse of the human matter, whether from living or dead bodies, on which they fed and which gave them their outer bodies.* In his turn, man grew more physical, by re-absorbing into his system that which he had given out, and which became transformed in the living animal crucibles through which it had passed, owing to Nature's alchemical transmutations. (*S.D.* II, 169-70).
>
> Thus, he [man] "created" for ages the insects, reptiles, birds, and animals, unconsciously to himself, from his remains and relics from the Third and Fourth Rounds. (*S.D.* II, 290).

Upon becoming an *embodied* Self-consciousness, Man begins to affect *directly* the lives which form his vehicles, belonging to the animal, vegetable, mineral and other degrees of being; and the reflection of his thoughts — "not always perfect," showing "gaps and flaws" and often "evident failures" — becomes evident on a larger scale. In the vegetable kingdom "the whole mass of atoms which have progressed beyond the inert mineral stage . . . are preparing to differentiate," and we see reactions more complex than the simple reflexes of the chemical elements.

A greater range of perception, of instinctual action and reaction, are found within the limits of this kingdom, while including all the powers of the mineral. In the animal the differentiation of the Universal *Manas* into individual entities has begun, to become complete in Man. That principle in man's nature which is the basis of impulse, of desire, is in the animal supreme. It might be said that the whole of the animal kingdom is ensouled by an extension in Nature of the *Kamic* principle in Man.

For man, says H.P.B., is the Macrocosm for the three lower kingdoms under him. "Man was the storehouse, so to speak, of *all the seeds of life* for this Round, vegetable and animal alike." (*S.D.* II, 289-90). His embryo, she states, *"contains in itself the totality of the kingdoms of nature."* (*S.D.* II, 259).

Spread before our eyes is Great Nature, with her many faces and Protean forms, her bounty and her desert waste — and in all this we see but the living alembic of *human* nature, wherein are blended now the Karmic progeny of thoughts and acts of untold Kalpas past. As the present and future cycles run their course, "our own" will be drawn again to their source; having passed through all of Nature's alchemical transmutations they will come back to Man, "for the Spirit in Man is Creator" — the cumulative return of cyclic impressions causes the ultimate balance to be struck for the whole manvantaric period. And as that progeny of human thought has fared during its long journey from kingdom to kingdom, so will we fare upon its home-coming. This is the doctrine of Law, of hope — and of responsibility.

Assuredly, the man who sees, who understands, may say —

> . . . all things exist in me, but I do not exist in them. Nor are all things in me; behold this my divine mystery: myself causing things to exist and supporting them all but dwelling not in them. . . . By reason of my supervision nature produceth the animate and inanimate universe; it is through this cause, O son of Kunti, that the universe revolveth.—*Bhagavad-Gita.*

THEOSOPHISTS — UNAWARE

THAT upwelling of the human soul toward its own divinity which was translated into terms of liberty and equality in the American and French revolutions found expression also in "the little nation among the mountains" that for centuries had been overawed by Denmark and Sweden. Norway, seemingly almost passive, still received a share of the Influence working also through Washington, Paine and Lafayette. Norway too gradually woke during the eighteenth and early nineteenth centuries to a recognition of the inherent dignity and independence which ages before it had had to an unusual degree. Only very slowly did the stirrings come of that old legitimate self-evaluation and self-rule. Without these previous stirrings the nation could never have responded to the Influence toward Brotherhood sent into the world in the late eighteenth century. Then for a hundred years or more Norway made a valiant struggle to regain its ancient national independence, and as well to create freedom of soul for individual men and women from the deadly rule of worn-out morals and social conventions. The results, in literature and other arts, as in government, are today well known.

In the early years of the nineteenth century a brother and a sister were preparing for leadership of their country. The family name was Wergeland. Both as children were free and daring. Time was when Camilla was fearless enough to be a good comrade of Helena Petrovna Hahn. But afterward she suffered long under the inhibitions then laid on "young ladies." Through her karmic accompaniments, this proved to be the very experience needed for her later great services to freedom. Without undergoing in most repressive forms those particular restrictions, she could never have become, under her married name of Camilla Collett, a most fearless and effective worker for the educating and emancipating of women.

Camilla Collett's novels aroused much comment, favorable and unfavorable, and exercised very great permanent influence. They threw into brilliant light the effects of just such restraints as she and women in general had endured. To free the individual, to set in motion the forces for good, was her aim. In legislation also she took up reforms needed for the legal recognition of women and for the improvement of all beings by maintaining the same moral standards for both women and men. Sex, says Theosophy, does not go beyond the lower planes of being. In the Spiritual, there is

no sex. Intuitively knowing that deep truth, this sensitive soul in her little corner of the world carried on the struggle for the rights of the woman-heart, and of the human soul against the power of false conventionalities and shams, and fought it with triumph. From her work uncounted hundreds, young and older, imbibed strength to defend and save their souls alive.

Thus Camilla Collett's service to Norway was very great. She did not reach far into the spiritual or even the philosophical. Her range was in the emotional, the intellectual and the ethical fields. In her later years of continental residence, she may have heard of H. P. Blavatsky, but very likely only in the supposed character of spiritualistic medium or as the exposee of the Psychical Research Society. Theosophy itself she probably never touched. Yet she is a clear example of those who work loyally for a Cause and under an Influence so much greater than its transitory human exponents that to them even its names may remain unknown.

Her brother, Henrik Wergeland, the poet, performed a similar service and on a still greater scale for the political, governmental and educational activities of his country.

Norway had won in 1814 an independent constitution; yet was still linked with Sweden. The Union was supposed to be on an even basis legally, but the larger country not seldom tried to press Norway down into inferiority. Young ultra-Norwegians became restless and stormy, determined to seize and exercise their new rights. Wergeland, one of them yet above them, knowing they were not yet fully ready, wished them to have the needed training and worked himself to help them in their school of political experience.

Truly great poet as he was, Wergeland was none the less a tireless political journalist. Constantly watchful, he threw a hint here and a hint there, giving guidance and a perception of what large demands genuine patriotism makes. Many times during his short life he wrote and sent out at his own expense an occasional periodical for workmen. In these papers he talked familiarly about the daily concerns of the poor — about drunkenness, cruelty to animals, superstition, education. He projected the idea, too, of local self-government in the parishes. After some years and much struggle, this plan became a law.

And he not only talked but practised in person his own precepts. Street urchins were his frequent and welcome visitors. He lent them books, asked them questions about these, got them places

to work, and transformed many a seeming ne'er-do-well into a capable citizen. Also he began in his own circle a loan library, of which he took care himself. This idea caught fire, and soon there was a large circuit of parish lending libraries. He even started a school in his private home, teaching the youngsters Norwegian and geography. For, he said, if people have political power without sufficient fundamental education, they use their power to their own danger rather than to their benefit.

In literature he waged the same warfare and with the same methods. Arousing the feeling of the people through his poetry, and being in turn aroused by them, he was in that happy sympathy with his nation which is the surest footing for any poet. To Wergeland, culture was not for a limited highly trained class. Culture was for all. It was a development of intellect, knowledge, reason, morality, sense of duty, and spiritual power.

It is easy to think of Wergeland as a reappearance on earth of some old-time Bard-King, who was Father and Friend to the people. His impulses, wishes and efforts were truly humanitarian, and in that sense theosophical. But his deepest philosophical and poetic ideas were theosophical also. For example, a long semi-epical work and many short pieces, are based on this primary thought:

> "the germ of perfection is present in men from the beginning, and though in race history it may seem hidden or dormant for long periods, due to obstacles and difficulties, yet it is certain to revive, grow, and become triumphantly victorious in the end."

So important was this basic idea to Wergeland that though the long work expressing it was first written in early youth, he devoted his diminishing strength and last days to revising and re-writing it. This primary idea contains a statement of what Theosophists speak of as the MONAD, the spark of the One-Life Essence existent in every being; it contains a statement of spiritual evolution by cycles with their attendant Karma; a statement, too, of the final success in that long pilgrimage undergone by every creature.

Again, extraordinarily clear and definite in much of Wergeland's poetry is spontaneous childlike identification of himself with Nature. The vision worked in him that had created the primeval myths; for again and again he showed that he did not see a rose and a bee merely as flower and insect, but as endowed with soul, like his own soul, and able to enter into joyous communion with him. Where in literary writing could be found a clearer perception of the all-pervading One Life, and of the brotherly relation between all creatures?

It was not by chance but by subtle Karmic connections that large groups of those liberty-loving Norsemen came to the unsettled West of America and took lands in Minnesota and the Dakotas. So vigorous was their attachment to the home they had left that they re-established in that new region much of their Norwegian culture. The modern Norse language and literature were given a place in city public schools; and nowhere was Henrik Wergeland more revered. In recognition of that culture itself, of the valiant pioneers and their poet, and also of the cordial reception given all these by America, Norway some years ago donated to the United States an impressive statue of Wergeland. It is placed in Fargo, North Dakota. Clad in the knee-length coat and leggings of his period, the slender figure stands with hands clasped around a walking-stick at his back. His face is lifted high, and the eyes are closed, as if in deepest reverent communion with that Splendor which is beyond even the visible sun and the great skyey spaces he loved. As Nature-poet, it has been said of him: "He was transported with the magnificence of the great Vesture of Spirit, and with What shines through the Vesture. He worshipped with the feeling of pure enthusiasm, yet with a manliness that claimed kinship."

"Patience Sweet"

Patience is really the best and most important thing, for it includes many. You cannot have it if you are not calm and ready for the emergency. . . . It also prevents one from precipitating a thing, for by precipitation we may smash a good egg or a good plan, and throw Karma, for the time, off and prevent certain good effects flowing. So, keep right on and try for patience in all the very smallest things of life every day, and you will find it growing very soon, and with it will come greater strength and influence on and for others, as well as greater and clearer help from the inner side of things.—*W. Q. J.*

"THE HERMETIC SOCIETY"

WELCOME to "The Hermetic Society"! At a Meeting held on Thursday, November 21, 1935, the Group for many years conducted by the late Geo. W. Russell, and "The Druid Lodge", formed and presided over by Captain Bowen, have united under the name of "The Hermetic Society", with Captain Bowen as President. The following proclamation was adopted:

> "The preservation and dissemination of the Message brought to the West by H. P. Blavatsky, and devotion to the lines of thought and study initiated by her and her Co-Worker W. Q. Judge, form the main objects of the Society, and no further formulation or elaboration of these is deemed necessary."

The Hon. Secretary of this new independent theosophical society is J. Alibert, and the address is 11-12 Merrion Row, Dublin, Ireland.

There is no longer a "Parent Society"; it is abolished and replaced by an aggregate body of Theosophical Societies, *all autonomous*. Such is the real state of things.

—H. P. BLAVATSKY, *Lucifer*, August, 1889.

Mutually assisting and encouraging one another we may learn how to put Theosophy into practice so as to be able to teach and enforce it by example before others. We will then each and all be members of that Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race.

—WM. Q. JUDGE, *The Path*, July, 1895.

Theosophy, being the origin, basis and genius of every Theosophical organization . . . calls for the essential union of those who profess and promulgate it.

This union does not mean a sameness of organization or method, but a friendly recognition, mutual assistance and encouragement among all engaged in the furtherance of Theosophy.

—ROBERT CROSBIE, Feb. 18, 1909.

ON THE LOOKOUT

Droughts and Cycles

A "Ten-Year Drought Is Predicted As Cycle Reaches Its Peak in 1939," observes the New York *Times,* October 18, 1935. "Dryest Period in the Last Century and a Half Is Foreseen by Former New York State Engineer," is added. As the rush of facts compels the attention of thinking people there can be seen a growing recognition of the law of cycles as a fact in nature. Not only the working of the law of cycles, but the causes of its operation are needed to be known. Says the *Times:*

> The drought condition is by no means ended and the next ten years may be the driest decade we have had in a century and a half, according to Halbert Powers Gillette, prominent Chicago mining engineer. . . .
>
> Mr. Gillette said his researches had indicated a rainfall cycle 152 years and 1 month long. This cycle, the paper stated, had its last extreme in 1787 and was due for its next in 1939. It is overlapped by a seventy-year cycle which had its drought maximum in 1934.
>
> The engineer expressed the belief, backed by measurement of sediment layers, that there was "a climatic cycle of 21,000 to 26,000 years—about the period in which the earth's axis makes a complete gyration, or about 25,700 years.
>
> "I am convinced that neither sun spots nor any variation in sun heat, nor the force of any planet, is the cause of any rainfall cycle of importance," Mr. Gillette said in his paper. "The fact that every one of the thirteen cycles discovered is exactly harmonic with the earth's orbital period of 25,700 years seems to rule out every alleged cause but one, the gyration of the axes of electron shells encasing the earth."

"Cycles of Weather"

Editorials, notes and observations on cycles of weather reappear again and again as surely as the cycles themselves. There exists the same old reluctance to accept the possibility of any metaphysical or mystical basis for them. A *Times* editorial of October 20, 1935, on "Cycles of Weather" adds a little more testimony to the working of the law of cycles in natural phenomena like that of the weather. It observes:

> Like a spinning top that is dying down, the earth wabbles on its axis. A single wabble—"gyration" in more seemly terminology—is completed in 25,700 years. In this "Great Year," as it is sometimes called, Mr. H. P. Gillette, a former assistant engineer of the State of New York, discovers thirteen weather cycles. On the strength of these, he announced before the Pennsylvania Water Works Association that an eye should be kept on reservoirs that supply cities with water.

No Real Knowledge

To say, however, regarding these cycles that "Very few are based on anything more than mystical relationships of natural periodicities," is simply to decry any knowledge about them. The "gyration" of the earth and "natural periodicities" themselves are in reality just as mystical as the relationships between cycles. They are just as invisible to ordinary sight and the causes just as obscure to ordinary perception. The editorial notes a few more interesting facts, however, that have been long known:

> Perhaps the most successful correlation is that long followed in India and championed by Sir Gilbert T. Walker. What we have here is a valiant attempt to elucidate the processes connecting the weather in the same or successive seasons in different parts of the world. On the strength of such mathematical work, a picture is evolved of a number of waves of weather traveling around the globe in different directions. The problem of long-range forecasting reduces itself to discovering and following these waves. Indian meteorologists have been fairly successful in thus predicting the character of monsoon rains some months in advance.

"Too Many Rhythms"

To add, "The trouble is that there are too many rhythms," will not alter one iota their existence in nature. "Meteorologists are sometimes impressed by these wheels turning within wheels" is indeed very true. Again, however, it is absurd to say: "But if as a class they are distrustful, it is not because they refuse to believe in cycles, but there are too many cycles to believe in." One might as well say there are too many people in the world to believe in. Belief or disbelief will not change the facts, but only one's own outlook on them. Admittedly the doctrine of cycles is one of the deepest and most difficult even as explained in Theosophy, though the essentials are clear and simple enough for any thinking being to understand. All trustworthy observations confirm the ancient wisdom.

A Living and A Throbbing Sun

"New Radio Fading Mystifies Science," observes the New York *Times,* October 12, 1935. "Periodic Disappearance of High-Frequency Signals Reported by Expert. Sun Believed to Be Cause." The *Times* goes on to say:

> The discovery by radio of a hitherto unknown and still inexplicable cosmic phenomenon is reported in the current issue of Science. . . .
>
> The new cosmic mystery involves the sudden disappearance for no known reason of high-frequency long-distance radio signals for definite periods at definite intervals. . . .
>
> The discovery is reported by Dr. J. H. Dellinger, chief of the Radio Section of the National Bureau of Standards.
>
> "The phenomenon has evinced itself as a remarkable vagary of radio transmission occurring recently at regular intervals, separated in time by twice the sum's rotation period," he reports.
>
> "It is a world-wide phenomenon, or more accurately semi-world-wide, as it involves all high-frequency radio transmission over the illuminated half of the globe and not the dark half.
>
> "Depending apparently on some solar emanation lasting only a few minutes. . . .
>
> "The radio evidence of the phenomenon is a sudden disappearance of high-frequency, long-distance radio signals for several minutes, the complete process of fading out and reappearing occupying about fifteen minutes. . . . "
>
> The phenomenon points to a hitherto unsuspected emanation from the sun, which comes at periodic intervals and lasts but a few minutes.

Further Evidence

This is another bit of evidence in addition to the countless phenomena of sun-spots, solar phenomena and corresponding terrestrial electric and magnetic changes and disturbances that testify to the sun as being a living and throbbing entity, a reservoir of electric and magnetic vital energy as much under the universal Law of Periodicity as the smallest atom or the greatest Star. As the "science" of electronics, admittedly in its infancy, borders on the realm of hidden forces, such re-discoveries are inevitable. They ought to serve to demonstrate in their way the existence of another invisible world within the visible and tangible one; to show the infallible operation of eternal Law, and the Oneness of universal Life.

GROWING A CONSCIENCE

You would not give a child a packet of dangerous explosives to play with, but that is exactly what we have been doing.

Scientists as a whole still think that they can get along without any sense of responsibility about the effects of their work on the rest of society. And there are some of us who are beginning to be afraid of the prospects.

A few weeks ago, I saw a description in a technical journal of some new mustard gas.

The scientist who published that paper did not speak of his discovery as a mustard gas. He never thought of it in that way, he had merely effected a regrouping of certain compounds.

To him his achievement was merely an interesting piece of research in organic chemistry, and he just stated the facts.

But the world has another dangerous gas.

The biggest job which faces us today is to solve this old problem of the responsibility of the scientist with regard to his discoveries and the rest of the community.

One item of research properly applied might find work for tens of thousands, and another throw thousands out of work.

One result of research wisely applied may save human lives and another destroy them.

It is manifestly wrong that the scientist's responsibility should end with the announcement of his discovery.

A VERY OLD LESSON

This is an extract from a speech delivered at the annual meeting of the British Association for the Advancement of Science, 1935, by the eminent Sir Richard Gregory, F.R.S. And the sentiments were concurred in by other eminent and respectable men.

The discussion brought into the open some facts hitherto generally unknown; namely, that men of science had for some years lain under an increasing fear that they had created more than they could control; in fact, two years ago, the Association had formed a sort of "brain trust" on the quiet, for the purpose of coping with the situation. Lamentably, it had failed.

Of all men in the world, these disquieted savants should be most able to appreciate the silence and secrecy in which the Ancient Wisdom is guarded in respect to its "technology" as distinguished from its ethical principles. The incidents of the last few decades

show clearly that the elements of human nature are unchanged since the days of Atlantis, and that men react, as in those days, in opposite but well-channelled directions, according to the divisions of their respective natures. While one section of science is sinking fast into the modern version of black magic, the other is revolting from the horror of the deeds in which it has unwittingly participated.

The Policy of the "Great White Lodge"

From the inception of the current Theosophical Movement, shallow queries have been directed as to why, if the Mahatmas really exist, they do not come forth and demonstrate Themselves to the satisfaction of the multitude: *i.e.,* employ Their powers as they would be employed by those who constitute the multitude. "Why don't they heal the sick, feed the hungry, punish the wicked and reward the good?" Above all, "Why don't they point the way to great scientific discoveries?" Unfortunately, the questions can only be answered in terms of some little practical knowledge of human nature. Such views as those of Sir Richard — and a few before him, such as Prof. Soddy — outline all the more rigorously by contrast the dark core of nescience visible at the heart of many an intellect otherwise brilliant—scientifically, industrially or politically.

The Score for Telepathy

Dr. Alexis Carrel, of unquestioned orthodoxy in science — and particularly in medicine, the most materialistic of all its branches — has permitted himself to look into the question; and to some purpose.

> Definite, scientific proof, supporting the age-old belief that man has telepathic power—can project his thoughts, even great distances, into other minds—was claimed today by Dr. Alexis Carrel, noted research scientist, after experiments at his Rockefeller Institute laboratories.
>
> The exact nature of his experiments, he said, he will reveal soon in a monograph on which he is now working. But the research indicated, he said, that everybody has some degree of the power to direct thoughts through space, and also powers of clairvoyance, the ability to see into the future.
>
> In some, the "sixth sense" is highly developed, in others almost entirely dormant. (Oakland *Tribune,* Sept. 18, 1935).

"THE TAIL THAT WAGS THE NATION"

The above entitles an article in the November, 1935, issue of the *Review of Reviews;* the substance is explanatory of the source of many disquietudes.

Donald A. Laird finds the cause of the economic depression in the country, not in any of the various popular theories advanced, most of which can be summed up under the head of "the maldistribution of wealth", but in the mental caliber of the electorate. Certainly it has not taken any statistical evidence to show the observant and thoughtful that great masses of the people go through cerebral processes in the field of economics and politics, for which the term "thought" is extravagantly flattering. But Mr. Laird puts it into figures. Nearly one-third of the whole population of Vermont, says he, requires more or less supervision; and Vermont is fifth on a list of nineteen States that are below the mental average! Now, this would be bad enough on the face of it; but what *is* that mental average itself? So far as World War test records are concerned, the mental age of the average recruits was thirteen years; which, so far as the tests are trustworthy, should indicate the mean for the adults at large.

The Karmic origin of this enormous ferment of stupidity is clear enough to those who go back to the cross-roads, reaching from some fifteen hundred years ago up to two or three hundred years ago, from which certain elements of the population were drawn into our modern social order.

THE INEFFECTIVENESS OF INVERSION

How much, in the purely material sense, can be accomplished by any politically engineered "reform?" The answer has been given hundreds of times over by the upheavals with which history is studded. The actual nature of a social system is like a vessel in which reside layers of liquids of various specific gravities, clearly demarcated, with the lightest on top, so long as the vessel remains undisturbed.

A sufficiently violent commotion can mix the layers for the time being, even throwing the most inert temporarily to the top. But so soon as the commotion ends, the same old stratifications settle irrestibly out, as the Karmic inequalities in human nature reassert themselves. To maintain on the surface the heaviest element is in defiance of a law of human gravitation as inexorable as that of the planet.

Poverty and Intelligence

It is obvious enough that inequities in circumstance follow inequities in intelligence only when that intelligence is exerted in an economic direction. Some of the greatest geniuses that ever walked the earth starved half their lives; and to find a man of true genius and of a really high type of intelligence who is rich, is rare indeed. The Karmic compensation of the matter is that hardship of one kind or another is necessary to keep the layers of adamantine selfishness in the average man softened up enough to let the powers of the true Self appear now and then. But by and large intelligence in general is directed toward the end of making the most possible money in the shortest time, and the distribution—if one can call it that—of wealth, is a fair index to the objective of the bulk of executive and directive ability.

A Graphic Survey Indeed

Thus a tabulation of the present distribution of incomes is Karmically tell-tale in many directions. The following is taken from the *Survey Graphic,* as of the 1929 Brookings Institute figures:

Income per year	Persons
Over $25,000	200,000
$10,000 — $25,000	400,000
5,000 — 10,000	1,000,000
3,000 — 5,000	2,200,000
2,000 — 3,000	5,200,000
1,500 — 2,000	7,800,000
1,000 — 1,500	12,200,000
Under $1,000	19,400,000
Total workers	48,400,000

It is to be noted that almost exactly two-thirds of the workers were, *even in 1929,* on incomes generally conceded, even by reactionary economists, to be insufficient to maintain any sort of family in decency, and even difficult for a single man to sustain himself on in many millions of cases.

Since 1929

So far from being bettered during the depression, the discrepancies have become worse. As of October, 1935, while actual production is now at 90% of the 1929 level, employment is only 80%, and the wages paid at only 72%. Such figures can only indicate a steadily rising maldistribution, the "New Deal" notwithstanding; and meantime a very unhealthy business boom, with its inevitable

aftermath, is in the making. With an entire population educated to read but neither to think nor to discriminate, with an increasing use of the radio, which reaches even those whose faculties have not been subjected to even the small improvement inherent in learning to read, with a steadily growing crop of would-be "saviors" and "dictators" making the welkin ring, and with a governing business class rapidly forgetting what little of social conscience the depression made manifest in it by fear, there is not much reason to doubt the outcome of the events of the next few years.

SLAVERY IN THE MAKING

There is an almost irresistible tendency in any nation as it grows older, for the Karmic stratifications to precipitate themselves in castes ever more sharply distinguished, and tending to become hereditary. The tendency arising from human nature is to emphasize the misery of the lower classes and to increase the wealth and arrogance of the "upper crust;" to increase the power of the ruler, and to curtail the liberties of the poor in every direction, as time goes on. The end toward which all this tends is autocracy at one end of the scale, economic and political slavery at the other. Both extremes are now visible with us, in the form of thousands working for mere bed and food, and in such concerns as certain steel and coal companies whose armed private police rule the streets of their villages without any sort of legal or constitutional status.

THE BEST SYSTEMS

One may cast about over the whole area of history, finding everywhere that this differentiation has proceeded just about in proportion to the age of the nation, regardless of formal type of government. *Its course has been modified only under moral, not economic impetus.* The best ordered and most equitable social systems ever known in the Orient for the past five thousand years, happen to have been under such absolute monarchies as that of Asoka in India, and the Sungs in China. In the West at the present time, the most socially equitable systems, materially speaking, are those of Scandinavia, which are constitutional monarchies, Australia, which is a quasi-socialist republic in actuality, and Switzerland, which is a conservative republic. In other words, the social form means nothing. Autocracy, monarchy, republic, democracy, oligarchy; they are all mere terms to cover the unvarying pattern of the domination or leadership of the powerful or intelligent over the inert and unintelligent.

The Only Remedy

The only permanent cure, then, is the inculcation of duty and loyalty on the part of the "under dog"; of duty and responsibility on the part of the strong. The two must go together. Able and conscientious rulers can do nothing with an ignorant, backward, or vicious population, as has been demonstrated from Marcus Aurelius to Haile Selassie; an industrious and loyal population can keep neither of these qualities under a benighted government—as has been equally demonstrated.

The situation is crucial. Our social "order" is producing increasing strains which cannot continue indefinitely, and sooner or later it will give way to others which will be no more successful, unless and until the Theosophical doctrines strike home to the heart of the daily lives of a substantial majority of all classes. But it is to be hopefully remembered that all majorities originate with minorities, much smaller than the group of *true* Theosophists now in existence.

"Music Hath Charms"

In a recent report on church music submitted to the Protestant Episcopal Diocese of Pennsylvania, the frank statement is made:

> "It should always be remembered that music exists for the sake of the service and not the reverse, although it is an integral part of the service and not a mere extra.
>
> "We go to church not as we go to a concert, but to make a sacred offering in which we include the music which is rendered.
>
> "Music should have a definite part in the service in refreshing and ennobling the soul of the worshipper by preparing it for the spiritual union which is the end of all our worship."

The Roman Catholic is the only church which has some practical knowledge of the power of music, and uses that power effectively for its own purposes. In spite of the disclaimer, the fact is that in those Protestant churches which make much of music the worshippers *do* "go to church as to a concert." In all the religious bodies, and equally among Spiritualists, singing or instrumental and vocal music, are used to induce a certain state of mind, and so is a relic—a dark-side relic—of what is otherwise *Mantra-Yoga,* whether beneficently or maleficently employed.

Geological Signs and Portents

The Dutch scientist, Vening Meinesz, making investigations by means of a submarine, has reported that, among other explorations, soundings of the Romanche pit, nearly five miles in depth, and lying between two submarine mountain ranges, show unmistakably almost continuous tremors and consequent changes going on in the floor of the mid-Atlantic ocean. Prof. Vening is assured that these changes are due, not to earthquakes as scientifically regarded, but to the fact of an underwater volcanic area, which is constantly in eruption and in the same fashion as the well-known craters on the surface of the earth.

It is well-known that the Pacific area, roughly from Peru to the coast of Southern California, shows a slowly rising bottom, as the opposite area shows a corresponding subsidence. The eastern coast of the United States is slowly sinking, and must have its counterpoise elsewhere. Recently the French scientist, Prof. Rene Thevenin, contributed two full page articles to the Hearst *American Weekly*, arguing that what he calls the "two sunken continents", are slowly coming once more to the surface, and tries to picture the consequences to earth and her inhabitants as these now are. Readers of the second volume of *The Secret Doctrine* know that all this is an approach to the Theosophical doctrines respecting Lemuria and Atlantis, and the coming "Sixth Continent".

A Mystifying Phenomenon

Robert J. West, University of California sophomore, was stung by a bee. While it is not unusual for sophomores as well as freshmen to have, along with "New Dealers" and old, "a bee in their bonnet", the present instance presents a phenomenon of another sort: since the episode, Mr. West cannot stand sunlight. Exposure, even briefly, scorches his skin, so that he has to exercise as much care in developing his mind as a photographer in developing his films. In other words, young West has to travel about *in camera* literally, so far as daylight is concerned; likewise, he is entirely comfortable under a red light. As usual, "science" is speculating on the subject, and for the one sting, a score of theories have already swollen the scientific head. But oh for more professors and students alike to be stung by "the Athenian bee".